643 784 356 The grass of the roof of this hut must never be removed, though it may rot owing to the rains. It is taboo. One simply puts a layer of new grass over the old one, a thing which is rarely done in the case of ordinary roofs.

643 789 722 In case of war, should the clan be obliged to leave the country, a special little hut is hastily built in the bush and the precious medicine is deposited therein. There is no fear that the enemy will take it, either Whites or Natives, because this hut also has the attribute of invisibility. This happened during the war of 1894 (1). In the case of the *mhamba* of the Tembe and Zihlahla clans it is different; the man who keeps it must run away with it and with the chief.

643 789 Such are the laws of the mphulo. This great medicine may certainly be regarded as a part of the regalia, and the most important part. It is, for the chief and sub-chiefs, a means of strengthening their authority, as will be seen in the description of the luma rite. On the other hand the mphulo is a collective possession, the powerful magic means by which the clan resists its enemies or conquers them. It occupies the very centre of the national life.

789 726 643 787 In the Manyisa clan the war-medicine is called *mabophe*, and is kept by a man called Chikiza, who belongs to the Ntjeko clan, not to the royal family. He is said to have inherited it from his forefathers. The medicine however belongs to the chief. It is administered as follows. The *ñanga* prepares small heaps of wood on the road, pours a little of the drug over them, sets fire to them and the warriors tread on the embers and extinguish the fire with their feet. This makes them invulnerable or at least protects them against fatal wounds. When they are ready to start for battle, the bones are thrown, and give the following intimation: 643 789 726 "Do not kill the first enemy you meet with, but catch him alive, be it a man or a woman, and bring him to the chief." The chief, accompanied by some indumas, must stab him outside the royal kraal; the body of the deceased enemy will then be cut open, and

(1) In the Nondwane the nyokwekulu is still kept by the heir of Maphunga, Magemanyana. The new chief, the usurper, tried to find it, but Godlela refused to give it to him. Thus Mabvesha has no *mphulo*.

726 As regards the *order of the march*, the battalions of the young
701 men, stationed on either side of the entrance, go first; they
643 form the advanced guard, the post of greatest danger. The scouts, tinhlori (Dj.) tinhloli (Ro.), go in front; each company has its leader to whom these scouts bring reports. It is the duty of the young men to surround the position to be carried and to make the assault. The two sides of the circle then follow, and lastly the chest of the army, forming the rear guard. The chief thus brings up the rear, protected by the battalions of veterans. But generally the chief does not go to battle; he remains at home.

726 During the campaign, *the whole clan is subjected to many taboos.*
784 Those who remain at home must *keep quiet* (rula). No noise
727 must be heard in the villages. The women must not close the
722 doors of the huts. It is taboo: their husbands might meet with "bitterness" (shibiti). They might lack strength to run away. Fire must be lit in the huts in the evening, in order that the warriors may "have light" where they are. It is taboo to omit this precaution. Work in the fields must be more or less suspended; women may attend to it in the morning only, before the heat of the day, while the air is still fresh. "Then, if a warrior has stepped on a thorn, the thorn will be cool (titimeta); if he has knocked against a stump, the stump will be quiet and not hurt him. (Mbona.)" Old men who remain at home must keep watch, and if they see a messenger coming, they follow him to the chief.
765 Should he bring bad news, they do not inform the women, as it is
726 taboo to mourn over warriors killed in war before the return of the
834 army. A fine is imposed upon those who contravene this law.
727 It is taboo also to have sexual relations as long as the army is on the
784 war-path. This would cause thorns to hurt the warriors and they would be defeated. (Maukhelu.)

722 According to Maukhelu, the mukhumbi may be again formed after arriving in the proximity of the hostile army. The
643 battalions will be sent one after the other by the great ndjuna who
726 will watch the progress of the fight. If he sees his men giving way, he "pours" (tshelela) new companies to help those who are fighting until they rush the position (gwabula) and put the enemy to flight. Then the pursuit begins. The dust flies up